

A.

New Catechism,

Wherein many Truths are plainly opened by way of Question and Answer, which may be a help and furtherance unto all tender hearted people, who are breathing after the Lord, and waits for Redemption and Salvation by Jesus Christ.

ALSO,

2

Something concerning the Foundation and Principle of the poor afflicted people of God (called *Quakers*) and of their Faith and Love towards God, and their good Will unto Men, being also plainly demonstrated by way of Question and Answer.

Given forth in the labour of Love, and put to View for the Service of this present Generation, and also Generations to come.

William Smith.

Printed in the Year, 1667.

1647:17

An Epistle to the Reader.

Reader,

THOU art to understand, that the natural man can neither see nor receive the things of the Spirit of God, for they are Spiritually discerned, and it is the Spiritual minde that is onely in a capacity to receive and understand those things which by the Spirit is declared and made manifest, for the Spirit is the key by which divine truths are opened, and by the intelligence of it they also come to be understood, and the testimony which hath been published and held forth unto the precious truth of God in these latter dayes, hath been

abundantly spread abroad , by the Spirits ,
Power and demonstration , through the
faithfull and chosen witnesses of the New
birth , unto whom the Lord God everlasting ,
hath revealed his secrets , and open the my-
steries of his glorious kingdome ; and hath
given unto them the tongue of the learned ,
and the power and wisdome of his heavenly
life , whereby they are able to divide the
word aright , and to dispence the Gospel of
everlasting peace , and they have faithfully
served the Lord in their generation , and
have not been negligent to run the way of
his commandments , but early and late have
laboured in their holy calling whereunto the
Lord hath called them in the work of the
Gospel ; and their testimony doth stand far
God this day , and is become a sweet Savour in
the hearts of many , and that glorious truth
which so plentifully hath been poured forth by
the holy Spirit of God ; and so wonderfully
is spread abroad through the testimony of his
faithfull servants , it doth stand and remaine
as a sure record which cannot be razed out ,
and though it might be sufficient to clear the
Lords

Lords faithfull servants on their own behalf , as also to leave all people without excuse , who hitherto have shut their hearts against it , yet such is Gods tender love , that he continues his favours and goodness , and in the openings of himselfe in the riches of his mercy , he fills his children and servants with an overflowing cup of his precious virtue , which yet doth constrain them to make known the true and perfect way of peace , and to proclaim the word of eternal life unto the Sons and Daughters of men , and though many have walked unworthily , and have required the Lord unkindly , yet doth his compassion move to his own begotten that sits in desolate and solitary places , as a babe without comfort , and in the vertue of his own life he keeps his testimony fresh upon the hearts of his messengers , and they run in his power and are not weary , and walke in his love and are not faint ; but continues in their race of well doing though many faces have ever been set against them : therefore whosoever thou art that reads in this book , consider the end of its manifestation , for it is not published to be onely

seen

seen and read , but to manifest the truth as it is
in Jesus , which thou art to weigh and ponder in
the fear of God , for the matter in this book
doth lye out of sight to the carnal eye , and the
matter cannot be understood by reading the
words onely , but by taking heed to the measure
of Gods Spirit in thee , for if thou doe not
read with the Spirit of God in thee , thou can-
not understand the matter in the words , though
thou may read them over and over ; for
whosoever would come to the true knowledge
of God they must come to the measure of his
Spirit themselves , or otherwise they may
read but reap no profit , and so the Scriptures
have been read and heard , but the Spirit
not being minded in those that read and
hear , there is not an understanding of the mat-
ter of which the words testify , and so the
book is sealed through the words be read
and heard , (mark that) for there is not an-
other way to come to the true knowledge of God ,
but through death to that part which would
comprehend him , and though a faithfull
testimony may be published by words and writ-
ings , yet cannot any thereby come so

the

the knowledge of God , for God is not so to
be comprehended , therefore it concernes every
one that comes into the world to minde the
light of Christ , with which they are en-
lightened , and to wait in it for the Revela-
tion of God ; for there is none knowes the
Father but the Son , and he to whom the Son
reveales him , and whosoever would compass
the knowledge of God in any other way , or
by any other thing , they can never come to
a true knowledge of him ; for where the will
and desire is let at liberty to the comprehend-
ing of God and Christ , there the minde
overruns the true light in which the secrets
of God are opened and revealed , and though
words and writings may in themselves be
true , yet none can profit by them , but as
they joynto that of God in themselves , for
the secrets of God cannot be any otherwise
known or attained , but as there is a patient
waiting in that which openeth , by it to be
gathered into the nature of that which is opened ,
and whosoever increase knowledge by any other
way , it is the veile which spreads over their
hearts , and blindes their mindes for beholding the

pearance of God in his light and life , and
though such as so gather knowledge may seem
wise in what they know , and in their know-
ledge satisfie themselves , and esteem them-
selves to be the highest ; yet notwithstanding
they are as strangers unto the heavenly my-
steries of the glorious Kingdome , for though
the natural man may hear all words , and
read all writings which from the life is de-
clared , yet is the mystery hid from his eyes ,
and by how much he searches in his own
wisdom to know , and strives with that part
to comprehend the mystery in the words de-
clared ; by so much the more doth he thicken
the veile upon his understanding , and though
a man may fill himself with such a know-
ledge , and by his curious searching gather and
compass much riches , yet it is no more but in-
riching the false birth ; & exalting it with pride
in the apprehension of its riches ; and though such
a man perswade himself that he knows all things ,
yet he knows nothing as he ought to know
neither is he any more but as sounding Brass ,
and atinkling Cymbals ; and there is no greater
danger then to fall into this Sea of Knowledg ,
and

and to be tossed about with its restless waves, for
it is as possible to number the stars in the Firmament,
as for a man that swims in the Sea of
Knowledg to be at rest. So, Reader, this
learn to understand, that the way of God is
not as the way of man, and it is most cer-
tain, that he which seeks riches by his
own knowledge, he runs in his own way,
and the end of that way is death, but the way
of God is life and peace, and there is none
can find it with all their searching and com-
prehending, but by quiet and patient waiting,
whereby man comes to feel the light of Christ
with which he is enlightened, and so comes
down into the humility, and into the po-
verty, where the light stops his wandering
and runnings, and prevents him for walk-
ing in his own way, and with the light he
comes to see the danger that he is in,
and so comes to stand still in silence, in
which man being contented, and waiting pati-
ently upon God, the light will turn him from
his own way, and the cunning devices of his
own heart, and bring him into the new and
living way, and there will become his leader
and

and teacher, and so lead him in the cross to his own Will, Wisdome, and Reason, the power of God which is the cross of Christ, will strike over it, and cross it, and yoke it down, and so he will be humbled to the death of the Cross, where to his own wisdome he will become a fool, and to his own riches he will become poor, and there dye the death to his own life, and then the babe rises up in the power, and the secrets of God is with it, and that is the great gain of godliness, when man is drawn out of himself, and comes to Christ in whom is all the treasures of wisdome and true knowledge, and in whom the fulness of the God-head dwelleth bodily; this is true translation out of the earthly into the heavenly, where the babe knows the Father, and sits in the feeling of his presence with joy, and there it is truly contented with what it hath, and waits in patience to receive what it hath not, and whether it have more or less, it is contented, and covets not beyond the fathers giving; and here is immortal food which satisfies the immortal soul, which never can be compassed or gained in man.

own way, so to die is the greatest gain, and to become a fool, poor and nothing, is the way to be truly wise, rich, and possess all things, and through this strait gate, and in this narrow way is perfect peace and rest for ever.

And now, Reader, be thou diligent to understand what thou readest, and consider thy present state, that thou may not secure thy selfe in thy own way as if there was no danger, and take up thy rest before thou hast passed through death, there is that in thee which would save its life, and will reason strongly to defend it, but if thou love that life and seek to save it, thou looses life eternal, therefore be considerate, the matter is weighty, and do not deceive thy selfe through thy own belief, nor do not wrong thy selfe with a vain hope, as if all should be well hereafter, but wait to understand what the power of God hath done for thee, and what thou hast denied in pure love to God, for if thou do not follow Christ in the daily Cross, thou art not his Disciple, and if not a Disciple, thou art not an heir of God, nor a joynt heir with Christ of the heavenly inheritance, therefore please not thy

thy self with thy own comprehensions , as if thou had compassed God and Christ with thy own wisdome , but consider whether thou be regenerated and born again of incorruptible seed , and whether thou sit in the joy of Gods salvation , and whether thou have thy portion in his Kingdome , this is weighty for thee to consider ; for if in some measure this be not fulfilled in thee , and witnessed by thee , in deed and in truth , thy latter end will be bitterness if thou continue in thine own way , and then thy fair sayings will not help thee , nor thy wealth and riches comfort thee , when the Lord saies , Depart from me . Therefore bow to the day of the Lord in thy Conscience , that thou may feel Christ to conquer the restless part in thee , and to subject the worker of iniquity , and do not withstand the tenders of Gods love unto thee , but when he calls do thou hearken , and when he reproves do thou obey , and when he commands do thou follow , and then , where ever he leads thee , he will be with thee , and in all thy afflictions he will comfort thee , and with his arm of power he will support thee , and out of all thy troubles

if
by
be
le
ds
on
ee
be
e,
ill
on
lp
ee,
ne.
in
to
ct
nd
en
ves
ou
he
be
ea
by
les

troubles he will deliver thee , and there thou
wilt know him and feel him beyond thy own
wisdom and reason , and he will make thee run
when thy reason would stop thee , and will be
ready to save thee when the enemy tempts thee ,
and so thou wilt know him a God at hand , if
thou be faithfull to his councel , therefore fear
before him , and submit unto him , whilst his
love is to thee , for he is God , and there is not
another , who can see him , and live ? who can
stand before him and not be consumed ? who can
eat of the tree of life and not die by the flaming
Sword ? All flesh is grass , and the height
of all its glory must pass away ; but who are
born of the seed immortal , they shall prosper
unto a fair stature in Christ , and in him
live for ever . So doe thou minde the light
and power of God in thy Conscience , and
read in meekness and fear , and the truth in
thy inward parts will answer to the truth
of what thou readest , for truth is but one in
all , and it answers to its own as face answers
face in a glass ; and if thou with the truth
in thee , readest the testimonie without thee ,
thou wilst feel a perfect closing with the matter
in ,

in unity, for in the truth there is neither error nor deceit, but a plain, simple, harmeless, upright life in all godly sincerity, in which thou feeling thy heart disposed, thou wilt both read and profit; and if so it come to pass concerning thee, give God the praise and glory, and therein the labour of my love will have true rejoycing, who seeks the good and welfare of all men, and the glory of God alone.

Nottingham County.

Goal, 1664.

W. S.

A New
CATECHISME, &c.

Quest. **H**ow doth God manifest himself unto man, so as man may know him to be what he is?

Answ. By opening himself in his love, whereby his own light breaketh forth from himself, in which he manifests himself unto man, to be what he is.

Q. What is that light by which God manifests himself unto man?

A. That light is Christ, who is one with God.

Q. But is the light of Christ, one with God in nature?

A. Yes, for God is light, and the light is one with his nature.

Q. How doth Christ manifest the nature of God?

A. In his light and life, in which he

is the brightness of the Fathers glory, and the express image of his person.

Q. And where is such a manifestation of God to be known?

A. It is to be known within man.

Q. Doth God manifest himself within man?

A. Yes, and man cannot know him by any other way, but by the manifestation of himself in his light within him.

Q. And hath every man such a light within him, by which God doth manifest himself unto him?

A. Yes, for every man that comes into the world is enlightened by Christ.

Q. And is that the true light with which every man is enlightened?

A. Yes, it is the true light, for it is the light of Christ.

Q. And is there not another way to come to the knowledge of God, but by that light within?

A. Nay, there is not, for Christ is the light, and Christ is the way, and all other ways

wayes leads from God.

Q. How may it be known that the light doth come from God, and that God doth manifest himself in it?

A. Because the light is pure, holy, just and righteous, which is the nature of God.

Q. But how may it be known in such a manifestation of its purity?

A. By its checking, convincing, and reproving for sin and every evil thought, word, and work, which man in the fall hath a love unto, and pleasure in.

Q. But is that which checks and reproves man in his conscience for his sin, the true light of Christ?

A. Yes, for there is nothing else within man that will check or reprove him for sin and evil.

Q. But may it not be a natural light within man that hath such reflexions upon him for his sin and evil, as to convince and reprove him for it?

A. It is the natural light of Christ, but not of man in the fall, for there his

nature is corrupted, and the powers of darkness hath dominion over him, and that is the nature from which all sin and evil is committed, and that nature which commits sin, will never convince or reprove for it; for if it was so, it would be against it self, and therefore it must needs be, that it is the light of Christ which convinces and reproves for sin, because in him there is no sin, and the sin is committed in another nature, and is against him, which with his light he reproveth, as being against him, and so it is a natural light from Christ, which reproves the natural man in the fall.

Q. But hath man at any time known God as he is God, by that light which is within him?

A. Yes, for the Apostle said, The light which shines in our hearts, gives us the light of the knowledge of the glory of God, in the face of Jesus Christ, and so he hath been known, and is known, according to the measure of light manifest in Christ within man.

Q. And

Q. And is there any thing in man that is of a contrary nature to the light , which doth oppose it , and by which man is vailed from the knowledge of God ?

A. Yes, there is darkness in man, in which the seed of enmity lodgeth, which doth oppose the light, and vailes man from the knowledge of God.

Q. How is darkness and light in opposition one to the other ?

A. In their several workings, according to their natures ; for darkness leads to that which is evil, and the light leads to that which is good, and so they are in opposition one to the other , for when the darkness worketh unto sin, the light reproves it, and when the light worketh unto good, the darkness opposes it in enmity.

Q. And doth the Election and Reprobation stand in the Natures or Seeds of light and darkness ?

A. Yes, it doth so, for the seed of light is Christ, whom God hath elected and chosen before the foundation of the world,

world, and the seed of darkness is the Devil and enmity which is reprobated forever.

Q. And did Jacob and Esau signify the nature of these seeds, in which the Elections and Reprobations standeth?

A. Yes, they did so, for Jacob was of the true seed of Abraham, the father of the faithful, unto whom God sealed his Covenant, and to his seeds seed for ever; and Esau was of the seed of Enmity, and so was out of Gods Covenant Reprobated.

Q. How did Jacob and Esau stand in the sight of God whilst they were in the womb, seeing that before they were born, or had done either good or evil, Jacob was loved of God, and Esau hated?

A. They stood in their natures or seeds in which each was conceived, and though both in Rebekahs womb as twins, yet the one was of flesh, the other of spirit, and Esau being of the flesh, he was out of Gods Covenant, and Jacob being the true seed, he was in Gods Covenant;

so Jacob was in the Election and God loved him, but Esau was in the reprobation and God hated him, and thus God beheld them in the womb before they had done either good or evil, that his own purpose according to Election might stand.

Q. And hath these natures or seeds been in every man through all generations?

A. Yes, they have so, for they signified two natures or people, and so Nation hath been against Nation in man through all generations, in the natures of the two seeds.

Q. What is the state and condition of people that remaine in the fall, and abides in the transgression?

A. A state of trouble and vexation of Spirit.

Q. What dispensations must people pass thorow to come unto peace and rest in God?

A. They must pass thorow the dispensation of the Law and the Prophets, un-

to Christ the substance, in whom is rest and peace eternal.

Q. What is the Law in it selfe ?

A. It is holy, spiritual, just and good.

Q. Is not that which is holy spiritual, just and good, a dispensation in which peace and rest is enjoyed?

A. As it comes to be fulfilled by Christ it is, but the dispensation of it, as it is the Law, is not, for the Law makes nothing perfect, and there can be no true rest and peace, but in that which is perfect and makes perfect.

Q. What then doth the administration of the Law serve unto, if it make nothing perfect?

A. It serves as a Schoolemaster to bring unto Christ.

Q. How is it a Schoolemaster in its administration?

A. In correcting and judging the transgressor, and instructing and teaching in righteousness, for the Law was added because of transgression.

Q. Is not Christ manifest through the dispensation?

lest dispensation of the Law and the Prophets?

A. According to that dispensation
unto which they serve, he is so, but it is
but darkly as in a glass.

Q. How must the Law and the Prophets be passed thorow to come unto Christ by who fulfills them?

A. By observing the Statutes and Ordinances that is therein contained, whereby there is a going forward to the more full enjoyment of the perfection of Christ, who fulfills the Law and the Prophets, in the more glorious appearance of his own fulness and perfect life.

Q. Is the administration of the Law in force in this present age?

A. Yes, it is in force to take hold upon all transgressours, and it is Ministered in justice against the transgressor, which comes from the Statutes and Ordinances that is therein contained.

Q. But are not people in this age under a Gospel administration, and are they to be brought back again under the Law?

A. They

A. They that have not passed thorough
the administration of the Law in them-
selves, they are not under a Gospel ad-
ministration, and therefore they cannot
be brought back again , because they
never went forward, but they are to be
brought into that which hitherto they
have not known nor understood , for a
Gospel administration barely professed
will not doe people any good, and so it
is that many in this age looks over the
Law as an administration below their
profession, and that the Law was a more
proper administration in ages past, and
more particularly to the Jews, not un-
derstanding that it hath its proper ad-
ministration in man , whilst sin and
transgression remaines in him, and so it
is in as full force in this age , upon all
transgressours as ever it hath been in ages
past ; for whosoever in this age that
doth offend in one point of it, they will
be found guilty of all, and the judge-
ment will take hold to the correcting
of the guilty, for God will by no means
clear

h clear the guilty.

Q. And is the throne of judgement set
under the Law to judge and condemne
the transgressors of the Law?

A. Yes, it is so, that every man might
fear the Lord God, who gives forth his
Law in man to be kept and not to be
broken.

Q. But is it possible that man can keep
the Law in all things, and not offend in an
y thing, or that he can performe the re-
uiring of God in that dispensation as it is
Covenant of Works.

A. If there was not a possibility on
mans part to keep it, then it would seem
hard that the Lord should command it
and require it, and for not keeping it to
judge and condemne for it: and there
all was some in ages past, that walked be-
fore the Lord with perfect hearts, and
that under the administration of the
Law, but the shortness of observing on
mans part is the weakness and unprofit-
ableness of the flesh, so that he many
times cannot doe the things that he
would.

would, and therein the first Covenant is found faulty, not in it self, but in the i-
sinful flesh; and if it had not been so an-
concerning the oberving of the first be-
Covenant, there could not be place for th-
the second, and therefore the works of
the first Covenant doth not obtain life in
and salvation, but the free grace in the
second Covenant, that all people might ^{as}
dye to themselves according to the flesh, ^{out}
and live unto God according to the spi-
rit, that so life and salvation may not be ha-
of works but by Grace, in the rich mer- wh-
cy of God through Jesus Christ, who the
in his full and glorious appearance in to
man is the end of the Law for righte- for
ousness, and brings life and immortality the
to light by the Gospel, and then there is Te
no more servitude or bondage under the in the
Law, because of the weakness of the me- flesh, but redemption wrought by the also
power of Christ from under it, into his in
more perfect state of freedome and li- the
beriy in his own life. Sam

Q. What is signified by the Prophesies?

A. The

it is. A. The nearer approaching or drawing nigh of Christ in his own fulness so and perfect life, that whereas he hath first been seen but darkly, as in a glass, under for the Law, he may be seen with open face of in the compleat beauty of his own glory life in the Gospel.

the Q. Of what service are the Scriptures right as they are given forth and recorded without?

spirit. A. Much every way unto those that have received the same Spirit from me, which they were given forth, for unto such who they are profitable, and makes wise unto salvation, and are unto them of service for instruction, edification and comfort, the same Spirit in them receiving the Testimony of the Spirit as it is declared in the Scripture, and there is an agreement and union in the Spirit within, and also in the words without, and so there is instruction, edification and comfort by the Scriptures unto all that are in the same Spirit as gave them forth.

es? Q. But are they of no further service then

*then onely a Testimony of those things
which was present in that time ?*

A. So much of them as was given forth by the holy men of God, through the inspiration of the Almighty, they ~~ever~~ ^{do} ~~testifie of Christ, who was, and is, and is to come,~~ and that is onely their service in ~~app~~ ^{their place;} that through the Testimony ~~but~~ ^{therein} declared unto Christ, all people ~~den~~ ^{al} might come unto him, and have life.

Q. ~~By what doth Christ manifest his sali~~ ^{al} ~~life, so as that it may be known to be his~~ ^{al} ~~life?~~

A. By his light he manifests it, and as in the light is received by which it is manifested, so is life received in it.

Q. ~~Is the light and the life distinct of~~ ^{al} ~~Principles?~~

A. Nay, the light is Christ, and the life is Christ, and they are not distinct ^{nic} Principles, but he is known to be light ^{to} in manifesting, and life in quickning.

Q. ~~What is the administration of Christ and~~ ^{al} ~~in the appearance of his own fulness and~~ ^{al} ~~perfect life?~~

A. An

*An*gs. **A.** An administration of love, grace, and mercy.

*An*ven. **Q.** And doth he appear to salvation in
high ~~has~~ administration of his love, grace and
they ~~mercy~~ ?

*An*s to . **A.** To as many as receives him in that
one in appearance, he becomes their salvation,
only but such as reject him , he is their con-
plete demnation.

*An*his. **Q.** Is not that administration univer-
~~his~~ ~~also~~ salvation ?

*An*his. **A.** The manifestation of it is univer-
sal unto all, but unbelievers have no part
in it, as an administration to salvation.

*An*na. **Q.** What is his administration in that
appearance of love, grace, and mercy, un-
reject so such as reject him ?

*An*the. **A.** An administration of Judgment,
the to cut down and destroy the worker of
sin, iniquity, and the gain-saying and rebel-
lightious nature.

*An*rist. **Q.** How doth he appear in love and
judgment, in one and the same admini-
stration ?

*An*He. **A.** He appears in love to the tender
breath-

breathings which simply thirsteth after him, and in judgement to the obstinate and rebellious nature, that stands in opposition against him.

Q. How is this administration of the love, grace and mercy of Christ to be attained?

*A. By his light in the conscience, for da
the light is manifest from his love and m
life, and guideth up to his love and life all th
that obey it in its manifestation.*

*Q. How doth the light manifest it self ag
in order to the attainment of life?*

*A. It manifests it self against all that are
in man, which alienates him from the m
life.*

Q. How is man alienated from the life?

*A. By the power of darkness which ar
ruleth in him, and leads him captive.*

Q. What is captivity?

A. The bondage of the seed of God.

*Q. What is that which causes bondage
and captivity upon the seed of God?*

*A. The seed of the evil doer, and
the generation of its unclean nature
from*

ster from which is produced all the hearts
ate lusts with which the holy seed of God is
op- oppressed and burdened.

*Q. But doth the light of Christ in the
the Conscience make manifest the ground of
as. bondage?*

*A. Yes, for the ground of bondage is
for darkness, and the light makes darkness
and manifest, and appears against it, and all
all the deeds of it.*

*Q. What is the state of man in bond-
self age?*

*A. A state of grief, sorrow, pain,
anguish, tribulation, distress, sighing,
mourning, crying, complaining, hea-
viness and groaning.*

*Q. Is that the state of all people that
are alienated from the life of Christ?*

*A. Yes, for man in the fall and in the
apostacy is under the power of darkness,
and all the evil deeds of darkness genders
together in a body, and that is the body
of sin and death that lies upon him, and
the seed of God travels in pain under it,
and groans to be delivered.*

C

Q. But

Q. But are not some people joyful whilst they are alienated from the life of Christ ?

A. The seed of the evil doer may rejoice over the seed of God, but that joy is bondage, and it is a joy that must come into mourning, and end in sorrow, and in the midst of that joy there is sometimes a sense of trouble and pain.

Q. What are the deeds of darkness particularly, that do oppress and burden the seed of God ?

A. Fornication, uncleanness, lasciviousness, inordinate affections, evil concupiscence, covetousness, drunkenness, pride, anger, malice, envy, witch-craft, hatred, variance, strife, foolish jesting, vain communication, vain thoughts, idle words, praying in the will of the flesh, preaching in the wisdom below, self-righteousness, with all other things which are acted by the motion of the flesh, which are all of a contrary nature to the pure and holy seed of God, and is the oppression and burden of it.

Q. But how may such people know when they

they live in such things which doth burden
and oppress the seed of God?

A. By the light of Christ in the Con-
science, for the light doth make them
manifest, and also reproves them.

Q. And doth the light of Christ make
such discoveries in the consciences of
people?

A. Yes, for their is never a secret
thought but the light shews it; if the
heart intend any evil, it is seen in the in-
tention, and that which makes such dis-
coveries is the light; for the light makes
all things manifest (mark) all things, and
if all things, then there is not any thing
that is hid from it; and so people may
know when there is an inclination or an
intention in their hearts to do any thing
that they should not do, they sometimes
are sensible that they should not intend
that which they do, and will say, They
should not have such thoughts and in-
tentions as is stirring in them, and so they
see in secret what they incline unto, and
many times are secretly convinced of the

vil of their own intentions and inclinations, and are stopped from doing that which they have an intention to do; and that which thus secretly discovers, and secretly convinces, it is the light of Christ, and so the compassion of God manifests it self in the light, and he reacheth to the oppressor with rebuke, and to the oppressed in love and mercy.

Q. What is the ground of the manifestation of the light by which such discoveries are made?

A. The ground of its manifestation is the love of God, for he would not that any should perish; and all people in the fall are in a perishing state, and therefore he manifests his light to convince and reprove the sinner in his way, that he may turn from his way and live; and hereby he is manifest to be a God gracious and merciful, in that he would not the death of a sinner, but shews the sin to the sinner, and reproves him for it, that he might forsake it and find mercy.

*Q. But can man be freed from sinne
whilest*

(41)
whilst he is in the body?

A. Yes, if he love the light which reproves it, the light will free him from it; for in the light there is no sin, and therefore they that joyn to the light which reproves sin, they with the light are guided out of sin, and so they come from under Satans power which is the ground of sin, unto the power of God which takes the sin away, and thereby the Conscience comes to be purged and cleansed from all iniquity and sin, and the righteousness of Christ comes to be revealed in a new life.

Q. But is not the grace of God free by Jesus Christ, and hath not Christ accomplished the work of salvation by himself alone?

A. The grace of God is free by Jesus Christ, and in his light it is freely manifest, and therein it appears unto all, and brings salvation unto all that receives it, and so it may be felt what Christ accomplishes for salvation by himself alone, which will not fall to an unbeliever.

(22)
ers part, either as to what he hath done,
or is doing, in those that believe in him.

Q. But if there be a believing in Christ
for Salvation, doth not his Salvation be-
long unto such without any thing done on
their part.

A. Christ is the Author of Faith, and
there is none can truly believe untill he
give them Faith in his power, and he
doth not give Faith to any but such as
obeys his light, and therefore such as ap-
plies Salvation by Christ through their
own belief of what he hath accom-
plished for Salvation, they are not in the Faith
which saveth, but contrariwise are in the
unbelief to his light and power, in which
he bringeth Salvation, by the resurrec-
tion of his life.

Q. How doth the light within man
manifest it self in order to Salvation.

A. It manifests it self against the
darknes, and all the deeds of it, it finds
out all wandring thoughts, and vaine
imaginings, so that a man may see
with the light that is within him, when
the

the darkness tempts him, and when the lusts of the flesh are moving to any evil; and thus doth the light within man manifest it selfe in order to Salvation.

Q. And is the light an universal manifestation unto all men?

A. Yes, And that without respect of persons.

Q. And is the love of God universally tendered unto all in such a manifestation?

A. Yes, For the light being manifest from the love , it tenders it selfe in the manifestation.

Q. And is the love received by all unto whom it is so tendered ?

A. Nay, for many reject the light , and will not become subject to the reprove of it, and they that doe so, they doe not receive the love which in that manifestation is tendered unto them.

Q. But is there any thing that lyes on mans part in order to his salvation?

A. Yes, he is to obey the light and follow it, and then the light will teach him to deny himselfe, and to take up the daily Cross.

*Q. And doth the light work in order
to salvation if man obey it and follow it ?*

*A. Yes. for he that obeys the light
and follows it , he doth not abide in
darkness, but comes to the light of life.*

*Q. Hath man power in himself to turn
to the light, and so obey it, and follow it ?*

*A. Nay, of himself he can doe nothing
that is good, nor turn from any thing
that is evil, but if he stand still when the
light reproves him, he there answers it in
obedience , as not joyning with that
which the light reproves him for, and so
by giving diligence to the reproof, and p
standing still when reproof comes , he is
there in obedience to it , and then the
love which is tended in that manifesta-
tion, it casts it self about him, and with
its strength it separates him from the
sin, and begets a dislike in him unto it,
so that he begins to abhor the appear-
ance of it, and then in the strength of
the love, he turns from the power of Sa-
tan unto the power of God, where the
light becomes his leader and teacher, in
the*

the way of peace, so that Salvation is in the light alone and not by any thing which is done by man of himselfe, yet the light requires man to yeild himselfe unto it, and yeilding himself unto it, he answers the requiring of it in obedience, and so becomes a servant to the light in all things.

Q. What doth the light work when man so yeilds himselfe to serve it ?

A. It then rises in power, and is felt to be powerfull to the pulling down the strong hold of sin, and unthroning the powers of darkness, whereby the uncleane corrupted nature comes to be crucified, and fleshly lusts condemned, and so the burdens, weights and loads which are removed, under which man hath travelled and groaned.

Q. But is the light sufficient to save man from all sin, and to present him holy and blameless before God ?

A. Yes, it is so, and they that love it knowes it to be so, for the light is Christ, in and all power in heaven and earth is given

ven unto him, and there is nothing impossible with him, nor too hard for him, if man do not reject him and rebell against him.

Q. And doth the power in iss rising work contrary to mans own will, wisdome, and reason,

A. Yes, for the power is the Crois unto the will, wisdome and reason of man, and in all things worketh as a cross unto that nature, and stops it, and chaines it, and yoaks it down when it would be at liberty.

Q. And is that work of the power unto Salvation ?

A. Yes, if it be obeyed that the opposer do not quench it, it puts a difference between the precious and the vile, and so rises as a hammer and knocks down the vile, and takes hold on it as a val fire and burnes it up, and so man comes into the furnace where God is a consuming fire.

Q. But can any abide the day of his comming in such a dispensation ?

A. Yes,

m. A. Yes, somethere be that do abide
m, it, who loves not their lives unto death,
l a. but trusts in the Lord though he kills
them.

ing Q. And is Salvation wrought through
me, such a dispensation of Christ ?

un. A. Yes, for he is terrible whilst the
wicked stand in his sight , and reveales
of himselfe in flaming fire to execute ven-
geance upon the rebellious nature, for
his appearance unto Salvation is in judg-
ment against all, and upon all, that would
not that he should reigne.

un. Q. And doth Christ work this work in
man ?

op. A. Yes, for sin is within man, and
there must Christ work to purge his con-
vile, science, if ever he be made clean.

ocks. Q. But doe none know Christ to be Sal-
vation but such as feeles his work within
them ?

nsu. A. No, for it is to be understood,
that whilst man remaines in the fall, he
is under the power of darkness, and
therefore the power of Christ must work
within

Yes,

within him to subdue the power of darkness that ruleth over him , and to save him from the temptations that the darkness entangles him in, and so man is ever to stand in the pure fear of God, and to wait for the appearance of his power, to deliver him out of the snares in which he lyes entangled in the darkness, and then he will feel the work of the power in him, to cast out the strong man which hath kept the house, and the power will keep man in the awe that he dare not sin, for who have felt the judgment of the Lord for sin, they stand in the pure fear , least at any time their feet should slip into sin, and this is true love to God, when sin is denied, with which his Spirit is grieved,

Q. And doth the power work effectually to Salvation as man yeilds himselfe unto it, and denyes that which it doth reprove him for?

A. Yes, it works effectually unto Salvation , by destroying death , and him that hath the power of it, which is the devill

devill, and so by the work of the power, the old man is crucified, & the old works, words, and thoughts, they all dye, and sin is condemned in the flesh, and the flesh is brought unto subjection & silence through death, and this man must know wrought in him by the power of God, if ever he come to eternal life, for no unclean thing that must enter into the Kingdome of God, and therefore it must be denied and put off before the Kingdome can be obtained.

Q. But must man pass through death, and rise again whilst he is in the body?

A. Yes, For except he be regenerated and born again, he cannot enter into the kingdome of God; and therefore he must dye to the first Adams flesh, and be quickned and raised again in the second Adams spirit, and so in the resurrection and life enter the Kingdome as a little child.

Q. And doth the work of the power bring death upon the first Adam throughout?

A. Yes,

A. Yes, for no part or property of the first *Adam* that must live before God, and as the second *Adam* rises in power, the first *Adam* is put to death ; and so the quickning spirit of the second *Adam* goes over the sinful flesh of the first *Adam*, and there is the resurrection of the seed, and the translation of man into its nature, where he receives a new body, and a new life, in which body and life he bears the image of the heavenly; and then he is blameless in Body, Soul, and Spirit.

Q. And is that the way by which man must come to inherit life eternal ?

A. Yes, for life eternal is onely in the Son, and man in his own life is alienated from it, and therefore he must dye to his own life, before he can inherit eternal life in the Son.

Q. And is there none that pleases God but who are thus regenerated and born again ?

A. None in the flesh can please God, and therefore man is to wait in the pow-

er for a new birth, which is not after the flesh, but after the spirit, which birth of the spirit is the Fathers beloved Son, in whom he is well pleased.

Q. How doth the power dispose man in the death?

A. It disposes him in stillness, keeping all fleshly motions in silence, so as a little child he lyes nakedly and innocently before God, and hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ, where they are dissolved into nothingness, and there the power kills him and gives him life again; and so man layes down his own life, and takes up life in Christ, in which life he comes to be raised in the resurrection of Christ; and here is the passing from death to life, where man puts on Christ, and is made a new creature, and in a new life then serves God, and pleaseth God, for his thoughts, words and works are all changed, and with a new tongue he then sings the new songs, and gives glory

ry, and honour and praise, and thanks unto him that sits upon the throne, who lives for ever, and ever, and this is in substance the whole matter.

Q. But doth not the birth of the seed meet with much opposition in its resurrection?

A. Yes, whilst it is in the travaille it is strongly opposed by a contrary nature, and many dangers that lyes near on every hand, untill death have passed upon all, as is said before, but when the power hath crucified the first Adam throughout, and that the seed be raised into the glorious liberty of its own life, then the seed reigneth, and hath dominion and government over all oppositions, triumphing in victory.

Q. But how is oppositions removed, and dangers escaped in the travaille?

A. By Faith in the power, and watching to be kept close to the leadings of it, and so the power will remove oppositions, and defend from dangers, for the watch being kept to it, and the Faith standing after

standing stedfast in it , the enemy hath no power to prevaile though he may tempt , for the living power is as a wall on the right hand and on the left, to preserve from dangers, and it goes before as a conquerour to remove oppositions, and comes behind as a safe guard to keep off the Enemy, for smiting the hindmost part of the Campe , and thus Christ by his power is all in all every way to the travailing Babe , that cannot rest in any place below the freedome of his own life, and therefore let none enter into unbelief, as if oppositions could never be removed, nor dangers clearly escaped , for he that quickneth and giveth life to breath after him, he is mighty in his power, and he doth assuredly save to the utmost the birth of his own begetting , which abides in the simple tender breathings to possess more of his life.

Q. But may there not be captivity after the power be received, and that something be quickned by the power so breasht after God ?

D

A. That

A. That present state is captivity, for that which by the power is quickned to breath after God, it is then in captivity, and breathes in the power to be delivered out of captivity, and as the power is received, and Faith kept in it, the power works in order to deliverance.

Q. But may there not be captivity after there be deliverance in some measure wrought by the power?

A. Yes, there may be so, for if the minde erre from the power, and unbelief enter, there may be captivity again in those very places out of which the power hath wrought deliverance, and so many may come to taste of the good word of God, and the powers of the world to come, and yet may go back again, and here captivity comes upon many who have had a long travaille out of Egypt, and have seen great and wonderfull things wrought by the power.

Q. But is not the power sufficient to preserve

for preserve from going astray, and returning again into such a state, as to come into captivity after it have wrought deliverance?

A. The power is as sufficient to preserve as to deliver, and is not at all weaker in the one then in the other, but where such a state comes to pass, there is not Faithfulness to the power, but temptations enters and prevails, and so the minde goes from the power into the temptations, whereby there is a way opened for the darkness to rise again, which in the day of tenderness and faithfulness to the power, was kept in subjection under the yoak.

Q. And doth the power follow after such again, after they erre from it, and god doe not abide faishfull in it, to recover them and deliver them out of their captivity?

A. Yes, for the Lord waites to be gracious, and though there may be a backsliding, yet he doth not shut up his compassion, but condiscends in bowels of

tenderness to follow the wandering sheep which is gone astray, and by the word of his power he calls to return and if there be a yeilding to the word of power, and a joyning to it again, the Lord heales the backslidings, and loves as freely as ever he did, and so he brings the erring sheep again into the Fold, and gives it pasture amongst his Flock, and here he shewes his goodness in the Riches of his mercy.

Q. And doth the power preserve and keep all safe in their travaile that abide in it Faithfully?

A. Yes, for they that abide in the power, and are guided by the power, they do not erre, but by the power are kept through faith unto Salvation, and all the babes that live in the power, they receive strength in the power, & do not faint.

Q. What are the dangers that may fall whilst the seed is in travaile?

A. There be very many which the light discovers distinctly, yet I shall name a few of them,

1. To glory in the flesh, with that which is manifest from God in the day of tenderness.
2. to gather the manifestation of truth into the wisdome below, and to enrich the false birth.
3. To center in the forme or practice of truth, as it stands in appearance only.
4. To lye down at ease after something of truth be received.
5. To live upon the knowledge of what is seen a far off.
6. To enter into unbelieve, in time of tryal and afflictions.
7. To run out of the present measure of truth, and to hunt after the knowledge of it through the comprehension.
8. To feed upon any thing that flowes not from the immediate openings, and springings of the life.
9. To draw any conclusion of security, and to lye down in it as in a place of rest.

These with many more, which with

the light may be seen, are all great dangers in the travaile, and temptations lyes very near in them, which being joyned unto, brings the seed into captivity, after there may be deliverance out of Egypt.

Q. How may such dangers be escaped, and a safe way walked in, through the travaile?

A. By keeping in the everlasting power, and living by Faith in it, for the power is the cross unto mans own will, and stops Nimrods hunting nature, and chains under all the unruly affections, and so the minde abiding in the power, all dangers are escaped, and the innocent babe is safely preserved out of the hands of all its enemies.

Q. What are the places particularly where the power becomes such a defence as to preserve the birth safe in its travaile?

A. I. The lowenes and humblenes of minde.

2. The poverty and nakednes.

3. The nothingnes and emptiness.
4. The simplicity and innocency.
5. The integrity and sincerity.
6. The faith and patience.
7. The measure of the power received.

These places with many more, which with the light may be understood, are places where the power overshadowes the birth, and is a sure defence unto it, whereby it is preserved out of all dangers whilst it is in the travaille.

Q. But when there is a clear sight through some opening of the life, may there not safely be a reaching to it, and a compassing of it into possession?

A. Oh no, take heed in that place; for if there be a reaching forth to compass that which may clearly be seen through some opening of the life, that which openeth will presently shut up by drawing it selfe into its own perfect nature and fullness, and then the enemy suddenly presenteth a transformed appearance in the likeness of that which

was truly opened, and the reaching part being at liberty, it catches at the enemies presentation as if it was the same thing which was seen in the openings of the life, and so laies hold upon it with an eager desire and compasseth the false likeness into possession, but misses of the true substance, for when there is such a pure opening in the life, and that there be a clear sight, that it is the spring or fountain which the innocent thirsteth after, then there is to be a silence in the fear, that so, that which openeth may compass that which thirsteth, and bring it into a larger possession of its own fulness, and so it is the life which openeth, which must gather and compass that which thirsteth into its own opening, and that is a true and everlasting possession of endless riches, which none can compass to themselves, though there may be a clear sight in some openings, for the life is jealous of its own glory, and will not give it to another, and so shuts up its selfe again when there is a reaching to

compas

compass it through any opening.

Q. But doth not some streams flow to the thirsty in such an opening of the life, by which it is refreshed and comforted?

A. If there be silence in the fear, the thirsty receives consolation and satisfaction through that which is measured forth from the fulness in the opening, and so the streams of virtue doth reach unto it; and there is not to be a reaching forth to compass the fountain, & here strength is renewed through the renewings of the mercy.

Q. Is not that which is tasted and felt to consolation and refreshing at one time, good for the same use and service at another time?

A. As it comes fresh from the spring, and so the same it is; but if the same as it hath been once tasted and felt, then it is not, for the babe must have the brest and the fresh milk from it again for consolation and refreshing, when ever it stands in need, for that which once hath been tasted, and felt, and digested, is never

never good for nourishment any more, and therefore the babe is ever to depend upon the fountain of its natural generation, and in silence and fear waiting, all things good for food will be given unto it from time to time, according to its need, and so the new birth lives by new food, which is never corrupted, but in the fountain is preserved sweet and savoury, the feeling of which as it is ministered in the fresh openings of the life, is pure consolation and refreshing.

Q. And is rest and peace attained in the consolation and refreshing through such a ministration?

A. Yes, the babe hath rest and peace in it, for being consolated and refreshed through the ministration, it lyes down in rest and peace, and so through nourishment and rest, it grows up into a more perfect stature of the measure of Christ's fulness, and becomes strong in the Lord.

Q. How is the birth disposed when it comes into such a stature of the measure of Christ's fulness?

A. It

A. It is disposed in love, mercy, gentleness, meekness, peace, justice, equity, uprightness, sincerity, innocence, and simplicity, in which it bears the heavenly Image of Christ in his own perfect nature, and in his heavenly wisdome is in all things disposed towards God and Men.

Q. *And doth the pure Religion consist in the manifestation of such virtues and graces?*

A. The pure Religion consists in the power and wisdome of God, and such virtues and graces are manifest from the pure Religion, and are the effects of it, and so spreads abroad as natural branches of the life.

Q. *And doth all things become new in man after he be so changed through regeneration?*

A. Yes, for when all the old is dead and buried by the resurrection of the seed, then all things becomes new in man, for the new birth hath new thoughts words, and works, and a new tongue.

Q. *And*

Q. And hath not the new birth any agreement with the old in any place?

A. Nay, that is not possible, for they are contrary one to the other in all things, and there is no agreement between them in any thing.

Q. But do those things which are in appearance manifest the natures of the two seeds?

A. Yes, for as they are contrary in nature, so they are contrary in manifestation.

Q. And doth the nature of the evil seed produce a manifestation according to its nature?

A. Yes, for every manifestation hath a conception before it be manifested, and the evil seed being in government, it sends forth a manifestation according to its nature, and so the tree may be known by its fruit.

Q. What is the manifestation that from the evil seed are produced?

*A. They are generally included in those things which are by people unreg-
e-*

regenerated observed, who are called the world, or worldly people, and so the pride of life is not of the Father, but of the world, that is a manifestation of the nature of the evil seed which ruleth in the world; and so it is concerning all other things which are observed by people unregenerated, who are not of the Father, but of the world.

Q. And cannot those that are born of the seed of God, joyn with those things which by the world are observed?

A. Nay, there is an impossibility lyes there also, for they are born of another nature, and there is no agreement in contraries, either in nature or manifestation.

Q. And doth not the world, or the birth of the flesh, despise and hate the birth born of God, because it cannot answer what is observed in that nature?

A. Yes, and also persecutes it, and that is the ground of all envy, strife, and persecution outward, because the birth born of God, delights to do the will of God

God and the will of God being contrary to the will of man, the birth born of the will of man, hates the birth born of God, and persecutes it.

Q. *And doth the birth born of God endure persecution without resisting or revenging?*

A. Yes for it suffers in the will of God, and so lyes down in the patience and quietness, in which it hath true contentment and peace, through all things that comes to pass by outward tryals and afflictions.

Q. *Then is it not the birth of the flesh that strives and persecutes about Religion?*

A. Yes, for the nature of it is envy, and where it is not bowed unto, then it persecutes, and spoiles, and destroys in its envious nature, and so revenges it self in cruelty upon such as cannot walk in its way.

Q. *And doth not God wonderfully appear with his own birth in a state of outward tryals and sufferings -*

A. Yes

A. Yes, more wonderfully than can be expressed in words.

Q. How doth he appear with it in such a state?

A. In his endless, love, mercy, and goodness, through which his bowels of compassion breaketh in tenderness unto his afflicted children, whereby they receive strength in him to stand in every tryal that comes upon them for their faithfulness unto him.

Q. And do all born of God put their trust in him alone?

A. Yes, for they have not another to trust in besides him, therefore they wholly cast their care upon him in all conditions, and he forsakes them not in their adversity, but strengthens their faith, and keeps them in patience to endure unto the end.

Q. And what doth outward afflictions work for such as are exercised in them?

A. They work for much good every way, for thereby man comes to see his own nothingness and emptynes, and is brought

brought into humbleness of minde to wait upon God, for the renewing of his strength in the present exercise, that he may not be weary nor faint in it.

Q. Then is it not good to be exercised in outward afflictions?

A. Man is not to make choice of any thing, but to stand in the will of God; and if for the exercise of his Conscience towards God, afflictions do betide him, then he will feel it work for much good; but the choice of it in his own will doth not bring any comfort.

Q. Is there any chuses outward sufferings in their own will?

A. There may that come to passe through the will as may cause outward sufferings, but it cannot be truly said that the will chuses the sufferings, but may act or practice such things as may cause outward sufferings to be inflicted.

Q. How may it be known when a man suffers in the will of God, and when he suffers for any thing done in his owne will?

A. It

A. It may be known by the motion of Gods power in him, for by the power the understanding is informed into the truth, as also, what is not of the truth, and so the power constraines a man that is joyned unto it, to bear witness unto the truth, and against that which is out of the truth; and whoever comes into outward sufferings for the exercise of their Conscience, in this testimony they suffer in the will of God, but such as barely from the Scriptures concludes something to themselves, either to be truth, or not the truth, and so puts their own conclusions into practice, and then for their own conclusions comes to suffer, it cannot be truly said of such, That they suffer in the will of God, or that they chuse sufferings in their own wills, but in their wills have concluded something to themselves, and have chosen their own conclusions, which in practice differs from the practice established by Nations Laws, for which cause there are some that comes into outward suf-

sferings, but more in that place which chuses liberty rather.

Q. But may not a man in wisdom so order himself as to escape all outward sufferings, concerning the exercise of his Conscience, by conforming to the requirings of the present times, and yet keep a good conscience towards God?

A. Man in his own wisdom may so order himself, as to escape all outward sufferings in that place by conforming, but this is to be understood, that such a man doth not stand in the will of God, neither in so doing can he stand with a good Conscience towards God; for he that conforms to any practice which man observeth, being convinced that such a practice is not according to the wicked mind and will of God, and so would escape outward sufferings by conforming, and doth not stand in the power of God to bear a testimony for God, that man thing is not born of the seed of God.

Q. In what doth the testimonie of God stand?

A. I

A. It stands in the seed, which hath the mind of God, and delights to do the will of God.

Q. And do all, born of the seed, bear forth a testimony for God?

A. Yes, they have a testimony in the seed, and such stands in the power, and bear witness unto the truth, and are not ashamed of their testimony.

Q. What do such bear testimonie unto?

A. To the truth as it is in Jesus, holding forth his life, power, wisdom, righteousness, holiness, meekness, and patience, with all the graces and virtues of his pure life.

Q. And what do they testify against?

A. They testify against all deceit and wickedness, vain customs, fashions, and traditions of the world, against all hypocrisy and double-mindedness, will-worships and self-righteousness, with all things generally that is manifested by the birth of the flesh.

Q. And is that the ground why outward afflictions betide those that are born

of the seed of God, and bears forth a testimony for God ?

A. Yes, for the seed of the evil doer being at enmity against the seed of God, it labours every way to suppress the testimony of it, and so the birth of the flesh hath alwayes persecuted the birth of the spirit ; and this is to be observed, that where there is no testimony, there is no persecution ; for if the birth of the flesh can be answered in its way , and not testified against , it will not persecute , because it is answered by its own nature, and it is against its nature to persecute its self, and so it is, that the world loves its own, and hates such as are not of it, and persecutes them.

Q. And doth not God answer all such as are faithfull in their testimony with peace and joy ?

A. Yes, he is their strength and exceeding great reward, and they have much peace in him, and fulness of joy in his presence.

Q. Why do not such as are born of the seed

seed of God, revenge themselves upon their adversaries when they may have opportunities?

A. Because revenge is contrary to their nature, for they are born of the peaceable nature of Christ, in which they love their enemies, and bears good will to all men, and so they lye down in the will of God, and gives their backs to the smiters, and cannot resist nor revenge, but are ready to do good to those that hates them and persecutes them, not rendering evil for evil, but overcomes the evil with good: and herein it is manifest that they are born of God, and knoweth God, and so commits their cause unto him, as unto a faithful creator.

Q. *But are not such people in great bondage through outward sufferings and afflictions, and is not their sufferings grievous unto them?*

A. As to their bodies they are in much bondage and sufferings, but they have inward liberty in God, and are the freest

of all people, and they count their outward afflictions but light, in comparison of their inward joy and glory, for they are the living babes out of whose mouths God perfects his praise, and this is the change wrought in man by the mighty power of God, in which power the everlasting kingdome is known, and the riches of it inherited, in which the babes sits down rejoicing in the midst of outward tribulations, and they learn the new songs, and sings them with new tongues, with which they magnifie the Lamb that lives for ever and ever: Even so, **Amen.** Glory be to the most high over all.

Something.

Something concerning the Foundation
and Principle of the poor afflicted peo-
ple of God, called QUAKERS.

Quest. **W**hat is the ground and foundation which you (that are called Quakers) do lay to your selves, as the principle of your Religion?

Ans^w. Our ground and foundation is Jesus Christ, who is the only begotten of the Father, and God hath layed it for us, and not we to our selves; and it is a sure foundation in it self, and also sure unto us, as being layd of God for us, and this is the foundation and principle of our Religion.

Q. Where do you hold forth this foundation to be laid, which you say is laid of God for you?

A. It is laid of God within us, and is the rock of our safety, and so we hold it

forth to be a sure foundation, as knowing the strength and power of it, which defends it self that the gates of Hell cannot prevail against it, nor against us that stand stedfast upon it.

Q. How do you manifest this inward foundation, which you say is Christ, to be the true and onlie foundation which God hath laid?

Q. From the feeling that we have of it, by which we know that it is sure in us, and from that sure and certain knowledge which we have of it in the feeling, we manifest it from its own nature and being, unto its own nature and being in others.

Q. What is the nature and being of it?

A. It is unchangeable, in light, life, power, wisdom, and glory, full of all goodness, virtue and mercy, and in its nature and being is unmoveable.

Q. How do you manifest it to be the onlie foundation, and that there is not another?

A. From

A. From the unchangeableness of its own nature and being, for we know that God doth not lay any visible or changable things for a foundation, but that which is of himselfe within, and is invisible to the natural eye, and unchangeable in its own nature, that is the foundation which God layeth, and we know no man can lay another.

Q. And is that which is within you the onlie foundation upon which you stand, and the principle of your Religion?

A. That of God within us is so, for we know it is Christ, and being Christ, it must needs be onely, and principal, for that which is onely, admits not of another, and that which is principal is greatest in being, and thus we know Christ in us, to be unto us the onely and principal, who was before all things, and in whom all things consist.

Q. But doe you hold that this foundation and principle within you is sufficient to give eternal life?

A. Yes, we doe so, for as we knew that

that it is Christ in us, so we also know the eternal life which is in him, and that he is sufficient to give eternal life from his own fulness, unto as many as receives him, in the gift of his grace manifest within them.

Q. How came you to the knowledge of that foundation and principle, which you say is within you?

A. By the light which is manifest from it, that in our hearts gives us the light of the knowledge of it.

Q. How do you know that it is a true light which gives you such a knowledge?

A. By the operation and effects of it.

Q. How doth it operate unto such a knowledge?

A. By the strength of its power in us, whereby that knowledge which was gained through comprehending comes to decay and dye, and a loss comes up on all that which hath any way been fetched in by the motion of the earthly wisdome.

*Q. And doth its effect such a thing in
you*

you by its operation?

A. Yes, it worketh effectually in us, to the crucifying of that nature which hath rebelled against God.

Q. *Doth it operate unto such effects in you without Faith?*

A. Nay, for it is the foundation and principle of our faith, and as our Faith stands in it, we know the operation and effects of it by our Faith, and in this Faith we please God, because we believe that by his power in us, he is able to subdue all things to himself.

Q. *How come you to receive this Faith?*

A. By yeilding our selves to the manifestation of the light ; whereby we come to be drawn and gathered into the nature of it, and so receives Faith in it as the gift of God.

Q. *But have you not some Faith in it before you yield your selves unto it?*

A. We have a persuasion wrought in us, that it is of God, and so yeilds our selves unto it as being persuaded that it

it is truth, and by yeilding our selves unto it, and receiving of it in its manifestation, we thereby come into union with it, and know it to be the author and finisher of our Faith.

Q. And doth that Faith give you assurance of eternal life?

A. Yes, it doth so, for Christ is the author of it, whereby we are assured of his love towards us, and in the Faith that we have in him, we are sure that he is Christ the son of the living God, and by this Faith we live in the assurance of eternal life.

Q. But how may your Faith be known unto others to be true Faith?

A. By the fruits and effects that is manifest from it, through which it may be known unto others to be true Faith.

Q. What are those fruits and effects by which your Faith may so be known?

*A. Love, Mercy, Meekness, Gentle-
ness, Peace, Long suffering, Patience,
Righteousness, and Holiness of life,
which is the fruit of our Faith, by which
others*

others may know that it is true Faith.

Q. But how doe you believe unto salvation?

A. By the Faith that we have in Christ Jesus, our foundation and principle, through which we know that he is salvation unto us, and do believe that there is not another name given under heaven by which any can be saved, but the name of Jesus.

Q. But is there no true Faith but what stands in a principle within?

A. There is but one true Faith, and that stands in a principle within, which is Christ, and the mystery of it is held in a pure conscience, and this is a living Faith, in a living principle, and all other Faiths are dead.

Q. And can none have true Faith unto Salvation and life eternal, but such as are of your opinion?

A. We are not in any opinion, but in the principle of life, by which we are saved, and receives life; and in this state we stand not in any opinion, but in a feeling

feeling of life and Salvation , for all opinions are in notions and apprehensions, in which none feeles the life and Salvation in Christ, . but what they apprehend in the natural part, unto that they give up their own belief, and so erres from the life in themselves , and neither believes unto Salvation , nor receives life eternal.

Q. But do you judge all to be in the unbelief, that are not just as you are in all things?

A. Nay , we do not so, for we believe that in every Nation, he that feareth God and worketh righteousness is accepted of him , and we also believe that none can fear God and work righteousness to be accepted of him, but as they are in some measure guided by the principle of his light in their conscience, and have some faith in it towards God, and we believe that many in some small measure do thus fear God, and work righteousness, though they do not understand the principle, by which they are drawn

drawn to do it, and such we do not judge to be in the unbelief, but have unity with them in that measure of Faith in which they simply breath after God, and according to their understanding walkes in his fear, and serves him in righteousness; and though such be not just as we are in all things, yet being in any measure guided by our principle to fear God and work righteousness, we truly love them, and have tenderness towards them, that in the principle they may grow in Faith, and be as we are in all things.

Q. And doe you simple act from your Faith, in single love to God?

A. Yes. we do so, for we know that our Faith proceeds from his love unto us, and that is the overcoming power, by which we are constrained to love him, for he hath begotten us; and quickned us in his life, in which our Faith is kept fresh and living unto him: and by the same we act in simplicity and fervent love towards him.

Q. What

*Q. What is your Faith concerning Christ
in you as a mediator?*

A. We believe that Christ in us, doth offer up himselfe a living sacrifice unto God for us, by which, the wrath and justice of God is appeased towards us, and that through the offering and sacrifice of Christ for us, the hand writing of ordinances which stood against us is blotted out, and a mediation wrought between God and us, and so we know the consideration of Christ unto us, and his mediation with the Father for us, and this is he in whom our Faith standeth as the one mediator between God and man, the man Christ Jesus.

*Q. What is your Faith concerning Christ
in you, as an intercessor?*

A. We believe that Christ in us doth intercede the Father in our behalfe, and by him we do appeal to God in all our distresses, and we believe that all our breathings toward God have access unto him through the intercession of Christ for us, for as he knows what we want

want, so he also knows the Fathers will, and according to our want and the Fathers will he makes intercession, through whose intercession all our breathings are accepted of God, and not only so, but we have also boldness to draw nigh unto God, and by Christ, our intercessour we have access to the throne of grace, and findes grace to help us in the time of our need, so that we are relieved in our distresses and afflictions through Christ that loves us, who by his mediation and intercession prevails with the Father for us.

Q. What is your Faith concerning reconciliation which God by Christ in you?

A. We believe, through the offering and sacrifice of Christ for us, that God is satisfied concerning our sins, which in our alienation was committed against him by us, for as then Christ bare our sins for us, so now by the offering up himself unto God on our behalfe, our sins are blotted out and done away, and

we through him are reconciled unto God, and having reconciled us, he is eased of the sins which he bare for us in our alienated state, and so he hath slain the enmity which was the wall of partition between God and us, whereby we that sometimes were strangers unto God, and enemies in our own mindes by wicked works, are now reconciled unto him in Christ, so that we are no more foreigners and strangers in the enmity, but through the reconciling power of Christ in us we are brought nigh unto God, and in his Covenant of life and peace, we know his pardoning mercy in the remission of our sins.

Q. But do you now believe that you are now come to such a state as to be free from sin?

A. We believe that Jesus Christ the righteous doth make us free from sin, for in him there is no sin, and we being made free by him, we are free indeed; so that we now live by the Faith that is in him, and by our Faith in him we have obtained

tained victory over the world, the flesh and the devil, and in the victory we are freed and walkes with Christ in the glorious liberty of the Sons of God.

Q. But do you believe that you are so freed from sin as not to commit sin whilst you remain in the body, or that there can be such a perfect state attained in this life?

A. We believe that with God all things are possible, and we also believe that whosoever are born of God doth not commit sin, but is perfect as the heavenly Father is perfect, whose children they are; and we believe that such a state is attainable in this life, whilst in the body.

Q. But is it so with you at all times as that sin hath no power over you?

A. There is a state whilst the birth is in travail, as that temptations may at sometimes prevaile; for in that state the birth is not come into full strength through the growth of Faith, and so may sin through weakness, but where it

is so, there is a cry goes unto God to be delivered, and though there may be such an over comming in weakness as that sin may have some power, yet that which cryes to God in the sence of sin, it hath an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation by whom the atcone-
ment is made, and through whom the sin is pardoned and remitted, and so the birth grows stronger in the Faith, and goes on from one degree to another, until it be made perfect in Christ Je-
sus.

Q. But doe you believe that such of you as are grown into such strength, as to have victory over the world, the flesh, and the devil, are not lyable to temptations, and that the motions of the flesh doe not sometimes move and stir in you to commit sin.

A. Yes, we find that daily, but we conquer over them through him that loves us, so that when temptations are proffered, we resist them in the power of Christ

Christ, and when the motions of the flesh doe move or stir unto sin , we subdue them and keep them under , and by our Faith in Christ we have victory over them, and though such temptations and motions may be stirring as alive in themselves, yet unto us they are all dead, and we are dead unto them ; and though they may tempt us, yet they prevaile not, for by Christ we are preserved in the hour of temptation , and the wicked one toucheth us not , and thus we are kept by the mighty power of God , through Faith unto Salvation , and knows Christ in us to reign over sin, which sometimes hath reigned over us, and in the dominion of his life we are conquerors in victory , and so our perfection is in Christ in whom there is no sin , and we know that he is the finisher of sin , and the bringer in of everlasting righteousness unto us, and in his righteousness and holy life, we live to the glory of the Father.

Q. But if all these things be done for

you by Christ within you, then what do you believe concerning that great work which by the death of Christ was accomplished on the Cross in time past according to the Scriptures, or doth not this your Faith concerning such things done for you by Christ in you, make void his death upon the Cross, and the benefits which is to be received thereby?

A. We believe that all things which are spoken by the holy Prophets and Apostles concerning Christ, are true according to the Scriptures: & we believe that all the dispensations of God which are manifested by the Scriptures are altogether true, and that they were all fulfilled according to the determinate will and councell of God, so that our Faith concerning Christ in us, and the work which he there worketh for us, doth not at all make void any of the dispensations of God, which in times past was revealed unto his holy Prophets and Apostles, and by them testified in the Scriptures, so that the work which the Father

Father then gave unto the Son to do: we believe that he fulfilled and finished according to the Fathers will , and that all things pertaining to life and salvation was fully and perfectly in him , and that he humbled himself to the death of the Cross ; and from death did rise again : and we believe that he is the resurrection and the life , and gives eternal life to all that believe in him but that any do believe in him as he is Christ , who are dispisers of his light and life in them, that is not our Faith , for as we know him in us, and so have our Faith in him; we likewise know the dispensation of God in times past . and the end of their manifestation , and the time of their finishing , and the Scriptures are fulfilled in us who live in the Faith of Christ, and walkes in his Spirit : and we also know and believe that he is the same Christ in us, which in dispensations past did humble himself to the Cross , and doth perfect his work in us according to the determinate councell and will of the Fa-

ther, so that our Faith concerning Christ in us, doth not at all make void what he hath done or wrought in times past, but doth fully & perfectly establish it as a true dispensation, & by our Faith in Christ we know in a good understanding, the things that are past, present, and to come, and that Christ is yesterday, to day, and the same for ever, and of his life, nature, and being there is neither variableness nor changing, but an enduring substance of immortality, who is glorified with the Father in the same glory that he had with him before the world began, who through every dispensation hath manifested his glory, and in this dispensation of his light and life he is come unto us, and we know him to be the first and the last, the beginning and the ending, for him hath God the Father sealed, and in him our Faith stands steadfast.

Q. And have you such faith in God, and love unto him, as that you have respect unto all his commands and so answer

swer him in all things according to his will?

A. Yes, our faith is such in him, and our love unto him, as that we have respect unto all his commands; for as he hath loved us and given Christ for us, even so is our love begotten unto him, and in his love unto us, which is the ground of our love unto him, we in the same are made willing to run the way of all his commands, according to his will, and they are not grievous unto us.

Q. But whether do you not depend upon the things you do for life and salvation?

Nay, we do not so, for we have life before we have motion to act or do any thing that is pleasing unto God, and in the life we have salvation, and so life and salvation is freely given us of God, and by his grace we are saved, through our faith which we have in him, and that puts us upon motion and action to do his will in all things, and yet not to depend upon what we do for life, but to answer

answer his will in all faithfulness, because he hath given us life; and so we do not act or do anything for life, but do all things which he commands us from the motion of his life, and this is life before action, which moves us to action, and not action before life, thereby to attain life; and so we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, and this is ordained of God to be the fruit of our life and faith, and in these good works we walk to his glory, and depends upon him alone for the renewing of our strength to continue in them unto the end.

Q. But how do you manifest your good works which you say are ordained of God for you to walk in?

A. By our faith we manifest them, and the manifestation doth clearly demonstrate the nature and root to be of God, in which they are created, and the nature and root in which they are created being

being of God, they must needs be good, and so they are good works as being of God, and of God ordained that we should walk in them, and that of God in every conscience bears witness to the same, so that we know all our works to be wrought by him in us and for us, and we do walk in them who are born of him, and he alone hath the glory, though the natural man perceiveth not from whence they are, nor whither they go.

Q. And is it your faith and love towards God that makes you such a willing people to serve God, and to do his will?

A. Yes, it is so, for the day of his power hath overcome us, and therein he hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, and in him our faith and love is increased and strengthened to run without weariness, for in his life we have motion and action, whereby we are willingly disposed to serve him, and to do his will.

Q. But

Q: But how do you know all these things you act and do, are the commands of God, and according to his will?

A. By the word of his power in us, through which we are made sensible of all his commands unto us, for as we are born of him, so we know his voice, and by his word we are instructed in his commands, and thereby put upon motion to act and do them, and in our duty he gives us his peace, by which we know that all those things which we act and do, are his commands unto us, and according to his will.

Q. But are you so constrained through your faith and love towards God, as to answer him in all things that he commands you?

A. Yes, for if we should say we love him, and do not keep his commands, we should be lyers; but we do so love him, and our faith is so stedfast in him, as that we are thereby constrained to keep his commands in all things, for it is natural unto his own birth to delight to do his will,

will, and to do whatsoever he commandeth, and hereby we know that his love is perfected in us, and our faith and love is single unto him; and as his good will is manifested unto us, even so is our hearts disposed in good will towards all men.

Q. What good will have you to such as you judge and condemn, because they are not like-minded with you?

A. Much every way, for that which we judge and condemn in any, is only that spirit which wrongs them, by which our good will is manifested unto that which suffers wrong, and this is our judgment according to truth; and knowing that the judgment of the Lord is according to truth, and having felt it so in ourselves, through the condemnation of sin in the flesh, we judge sin in the flesh in whomsoever it reigns, that sin in the flesh, may be condemned, and they in the spirit may be justified; and herein we manifest the universal love of God to be shed abroad in our hearts, in which our will,

our good will extendeth unto all men.

Q. And is that the love with which you love your enemies?

A. Yes, for as God hath pity upon us in the day of our alienation from him, and followed us with many tender visitations, and also many righteous judgments; even so we know that he would not have a sinner to perish, and in this love we labour for the good of all people, and it is the greatest manifestation of love to an enemy when his destruction is not sought, but rather a condescending to recover him out of the state of his enmity, into a state of reconciliation and peace; and we know that there is none that are enemies unto us, but they are enemies unto God, and crucifies his life in themselves, and therefore our love is in pity towards them, though they be enemies unto us, knowing that they cannot have peace with God whilst in that state they remain.

Q. And are you so disposed towards your enemies as that you cannot seek revenge

revenge when they do you wrong?

A. Yes, that is the disposition of our nature, not to seek revenge, though we do suffer wrong; for the revenging nature is in the fall, in which people are enemies unto God, and one to another; but it is not so with us whom God hath redeemed, for though we may have many enemies, yet we are not enemies unto any, though in the power of God by which we are redeemed, we do bear testimony against the evil and the sin, and that spirit in us doth not seek after revenge, but in all long suffering and patience we bear the enmity of our enemies, and waits to see their conversion out of the enmity, whereby our good will is manifested in love to their souls.

Q. But are you not the cause of the sufferings that comes upon you, as being contrarie minded unto all other people, and so are enemies to yourselves?

A. Nay, the cause of our sufferings are not from our selves, but from that spirit

spirit which cannot bear our testimony which God hath given us , which testimony being contrary unto the actings and workings of the spirit of darkness, it provokes the mindes of such in whom it ruleth to enmity against us , and that is the ground why suffcrings comes upon us, and we are clear for being enemies unto our selves in it, as having our faith and love towards God in those things, for which we suffer.

Q. But why can you not be conformable unto those things which other people observe and practice outwardly , and yet keep your Faith and love towards God inwardly , and so have your Faith to your selves ?

A. Because we dare not deny, or own that outwardly which God doth manifest to us inwardly, either to be truth , or out of the truth , for so we should deny our faith and love towards him every way ; and it is not possible that any should keep Faith and love to God inwardly , and conforme to any practice out-

outwardly which is contrary to their inward principle, for as the body without the Spirit is dead, so Faith without works is dead also, and they that have Faith to themselves in the power of God, they also have Faith in him to serve him in works of truth and righteousness, and so we shew our Faith by our works, for the Spirit of Faith being lived in as the inward principle, the body is disposed by its motions, and it doth never dispose the body to conform unto any outward thing which is contrary to its own nature, so that the body is not to act the spirit, but the spirit is to act and govern the body, and where it is so, both the inward and the outward agrees in one, and there is faith inwardly and good works outwardly, and we have a good evidence of the spirit in our selves that so it is with us, whereby we are preferred upon our foundation inwardly, and for joyning with any practice that is contrary to it outwardly, and here our bo-dyes are alive unto God in his spirit, and

are acted and ordered by the power of it according to his will, and where it is not so, there is not the fence of the spirit in the body, and so a dead body which others may move and order in their own way.

Q. Well, but demonstrate in some particulars your Non-conformity, as first, why you cannot conform to the Discipline of the Church of England, as it is now established outwardly ?

A. Because we do not find that it is established upon our foundation and principle inwardly, and therefore we cannot have faith in it, nor love towards it; and if we should conform to it outwardly, contrary to the inward principle of our faith, we should commit sin, for that which is not of faith, is sin; and if we should do so, we should commit a great evil, and our faith and love unto God would be lost, and therefore it is why we cannot conform to the way and Worship now observed according to that Discipline or order, because the spirit

spirit of God, by which our bodies are alive to God, doth not so order and dispose us, and we dare not order our bodies in our own choice, for if we could do so, and not sin against God, we should rather chuse to conform then suffer, but we know, that if we should do so, we could not keep our consciences void of offence towards God (though we might in so doing please many men) but should come under his rebuke and correction for transgression ; and so in our single faith and love towards God, we stand in the will of God, and dare not move to observe any thing outwardly, but as the motion of his power and life disposes us inwardly, in which we have true peace and satisfaction in our greatest tribulations, and hereby it may be understood why we cannot conform in this particular.

Q. And why is it that you cannot swear at all ?

A. Because it is contrary to our inward principle, and our principle being

the truth it self, we know that as we are acted and disposed by its motion, that all our words, promises and engagements are sure and stedfast, for they are firmly established in our principle and therefore we dare not swear at all, knowing our yea is yea, and our nay is nay, in a sure and stedfast principle that changes not, and our faith and love towards God is in our principle, and if we should swear at all, we should deny our principle, which is Christ the truth, who commands us not swear at all, and our faith standing in him, and our love being towards him, we are constrained to keep his command, because we know that all his commands are according to truth, and we believe that if we should swear at all, we should go into transgression, and fall under condemnation, and then we should loose the answer of a good Conscience, and peace with God, which is of more value unto us, then the highest favours in the world.

Q. But doth your faith and love, which you say is towards God, lead you wholly into opposition to the ordinances of men, who are to rule and govern Nations and Kingdoms?

A. Nay, our faith and love towards God makes us to be subject to the Ordinances of men for the Lords sake, and we do not despise Government outwardly, but do believe that actual subjection ought to be given in all things that pertain to the preservation and well-being of such as are under the power of it, and for this cause pay we Tribute, and Custome, and that not only for fear, but for Conscience sake, whereby our actual subjection is manifested and our Consciences kept void of offence towards God and men; for as we know that our inward principle is just and righteous in it self, so we believe that every power in outward Government that rules in Justice and Righteousnesse between man and man is to be owned and submitted unto, and not in any wise

to be resisted or denyed ; and this is something of our faith concerning this particular , whereby it may appear that we are not wholly in opposition to the Ordinances of men, as they act in Justice and Righteousness for the well being one of another, which is the main end of all outward Government.

Q. But do you not believe that you ought in all things to be actually subject according to the institutions of Laws which are in being ?

A. Nay, that is not our Faith, for where any Law concernas our Consciences . and that contrary to our inward principle , in that case we dare not be actually subject ; for as our principle is the greatest in power, and so it is most worthy of our subjection, and our faith and love constrains us so to do; and where any outward Law , lyes against our inward principle, as to things pertaining to our Consciences , we in that case are passive, and patiently suffers under it, and so we believe and are sure,
that

that the exercise of our Consciences, in matters of Worship and Religion, is to stand single unto God alone, and not to be restrained or limited by any Ordinance of men.

Q. Why can you not give respect and honour unto persons that are in power and Government, according to the Customs which are used?

A. Because it is against our faith to respect persons according to customes, for we have not the faith our Lord Jesus Christ in respect of persons; and yet we give honour and respect to all men unto whom it is due, but the Hat and Knee is a beggarly honour, and not worthy to be either given or received for honour, being far below the honour that comes from above, and we being born of the Royal seed of God, we cannot give honour to any thing below it; and all the customs that are in being, and given, and received for honour amongst men, they are all below the Royal seed, and the birth born of the seed

can neither give nor receive such honor: and this is our faith in this particular, That we are to honour God, and all men in the Lord, but Customs and Observations , with the Hat and Knee, we believe and are sure that God doth not require us to give respect or honour unto any person after that manner; and by our faith we live in our principle, and we know that there is no honour due unto any man , but as he hath some union with the light and power of God in himself , which is the principle unto which all honour belongs , and unto such we can give honour with our hearts, though our Hats remain in their place of service , and our bodies stand without moving, and this is the honour which we do give unto whom it belongs , and it is the honour from above, and not from below.

Q. And why is it that you are so contrarie minded unto all other people, both in your behaviour and language, seeing there is none besides you that behaves themselves

selues after such a manner , and you being so contrary unto all people in your behaviour and language , it makes you ridiculous in their eye , and to become a reproach in your generation ?

A. The reason why we are contrary minded unto all other people in such things , is this ; we being come unto Christ the light , life and truth , we are come to a principle which differs from other people , and as we are regenerated and born again of incorruptible seed , we are not of the same minde as other people are , nor as we our selves sometimes have been when we lived in the vanities of our mindes , and as our change is wrought by the power of God , so is the Spirit of our minds renewed unto God , and our behaviour and language is from that which is pure in it self , and as is the root so are the branches , and in this lyes the difference between us and other people , which is the cause that makes us ridiculous in their eye , not that our behaviour and language are so

in themselves; but proceeding from a plain, simple, honest mind in us according to truth and righteousness: the heady and high minded looks upon them as ridiculous because contemptible in their eye, and so speaks reproachfully and scornfully of us, for our behaviour and language is from another principle then other peoples are and if it was not so, we should beasmuch esteemed and respected amongst them, as when we were one with them in behaviour und language. which now being made to differ in our principle, and to appear contrary unto them, their reproach and scorn falls upon us as a ridiculous people, but we know it is better with us, now that we endure such reproaches because of our difference, then in the time when we lived in the pleasure of sin, and had respect and esteem, and not reproach and scorn.

Q. But is there not some which hold an inward principle as you do, and yet do not behave themselves after your manner,
but

but can observe the things that are in custome both in behaviour and language?

A. There may be some such, but they are not upon our foundation, and though they may hold an inward principle, yet they are not of us, for we know that the birth of the flesh hath an inward principle, and that will allow the liberty in behaviour and language according to the customes used; but we say that such an inward principle that doth allow such an outward practice is not of God, but of the flesh, which answers the nature and will of the flesh, in behaviour and language, and we cannot follow such as our examples, though they may hold an inward principle, but are made to differ from them both in root and branch; for we believe and are sure that the Son of God is come unto us, and hath given us an understanding to know him that is true, and we are in him that is true, and being in him that is true, we know our behaviour and language is according to truth, and so we know

know that all our works are wrought in God, and by Faith in him we stand, and unto him alone gives glory for ever.

Q. But how may people come to be satisfied, that it is so with you as you say, more then with others, who may say as much for themselves in their way as you do in yours?

A. There is no other way for any people to be satisfied in this matter, but by taking heed to the principle of God in themselves, for as we are born of God, there is none can know us as to be satisfied concerning us, either in principle or practice, but as they come to the same principle in which we are; for if people will onely reason about things that differ they may weary themselves and yet never be satisfied, for we doe not onely say that so it is with us, and so press it upon others to believe it, barely from our sayings, but we press ali people to a joyning with the light and power of Christ within them, and if they come unto that, then we

we know that we shall be manifest in their consciences , and be known where we are , and so it is not what we or any others may say in our own case , that can give true satisfaction to any enquirer ; but what the witness of God in the conscience saith : for if that do not seal to what is said , there is not any thing that is said , which can clearly evidence the matter in question , and if we be not found by the witness of God to be as we say , then let us not be believed , but if we be so , then people may be satisfied that we are not only sayers , but also doers ; and if we cannot be believed by our sayings , being others may say as much as we in their own case , yet let us be believed for our works sake , which from our principle is manifest to be of God , whereby we are distinguished from all fair sayers , who may have many good words , but not in the life , and so are fruitless in good works , and the witness of God will never answer with a seal unto their sayings , though

though they may speak never so faire,
 but we know that whosoever doth the
 Fathers will, shall perfectly understand
 our principle, doctrine and works, by
 which they may come to be satisfied
 that we do not speake of our selves, nor
 act of our selves, but in the eternal mo-
 tion of the power and life of Christ, who
 is our foudation and principle ; and
 they that would be satisfied concerning
 us any way , they must finde us and
 know us in the principle of life where
 we are , and not in their own reason
 where we are not, for it is not possible to
 finde a man where he is not, or to know
 him untill he be found and beheld in the
 place where he moveth , and so let none
 reason about us, for there they can ne-
 ver know us or come unto us, but let all
 feel to that of God in them and be
 faithfull to it , and then they will not
 say, the Quakers Religion is but young in
 years, or lately come up, and we know
 them not , nor what their new doctrine
 means , by which people comes to be

so altered and changed; but they will know and understand, that our life is hid with Christ in God, and that his life appears in us, and we in it, and so be put out of all doubts and questions in the reasonings concerning us; and receive satisfaction in all things that pertain unto us, in life and Godliness, in which our Religion is pure, holy and undefiled, and was before unholiness or unrighteousness was; and will remain in its purity when years shall pass away and be no more, and this is the meaning of our doctrin, to bring people to the everlasting word of God in themselves, that they may come into rest and peace in the pure Religion, where God is known in his loves grace, and riches of mercy.

Q. If your Faith give you such assurance of your principle and Religion to be true and right, then why cannot you defend it by force, and so free your selves from that outward bondage which you suffer for your Religion?

A. Our

A. Our Faith doth give us such an assurance, but yet we cannot strive with our opposers and oppresours, nor any way by force of carnal weapons seek to defend it, for we know that it is sufficient to defend it self, & also to defend us that live in it, and our weapons are Spiritual and not carnal, & we fight the good fight of Faith in the power of the Prince of peace, and so we war against sin, but followes peace with all men, and can be ready in every office of love to doe good to our greatest enemies, and herein we have been sufficiently proved to be a peaceable people under every power by which we have or doe suffer, and we have never resisted, nor sought revenge upon any, but in all things commits our cause unto God, in whose sight we stand approved, and he knows that as we are in words or appearance, even so we are the same in heart, and unto his judgement and tryall we appeal in our innocency, and the principle of his

his life in every one doth bear witness for us, and all that hearken unto it, will receive a true evidence in themselves concerning our innocent and peaceable life.

Q. And doe you refer your tryal in all things to your own principle in others, which you say is Christ, the light, and life, and witness of God.

A. Yes, we do so, for as we know that all judgement in heaven and earth is committed unto Christ, so we know that there is not another that can truly try or judge of us besides him, and therefore we have boldnesse to refer our tryal in all things unto him alone as knowing that his tryal and judgement is according to truth in every man, and as our Faith is in him, and our love unto him, so we know that he will not condemn the works of his own hands, but justify the fruit of his own life, power and virtue, and his tryal and judgement will clearly evidence for us, that we are his, and not our own.

Confession. It may now be perceived, that you do not hold or maintain the things that you do to be from your selves, or in your own wills but from Christ the foundation and principle.

A. Yes, it is plainly so, for of our selves we can do nothing, but through Christ, in whom we have our strength, we are able to do all things; so that our sufficiency is in him alone, and by his power in us, all our good works are wrought for us, and unto him they all return, that he in all things may have the preheminence, and the glory forever.

Resolved. It being so, there is no good ground why you should be called in question, or any way suffer for your Faith and Religion, seeing that what you do is from the power of Christ, and his works are not to be denied by any, nor you to suffer in any case for the faith you have in him, and the love you have to him; and seeing that you deny your selves in what you do (which many hitherto

hitherto have thought you did not) and that you are willing to be tryed and Judged according to the Judgment of truth in Christ, you ought not in any wise to suffer by any other Tryal or Judgment whatsoever, and all sober, moderate people may be well satisfied with this Demonstration, that your principle is of God, and that your faith and love is unto God, and your good will unto all men, and none need not any farther stand in doubt of the truth of it, but may be fully perswaded that you have Salvation and Eternal life by Jesus Christ, which may overcome all that are yet contrary minded unto you, to joyn with your principle, that they may be of your Faith and Religion, who are a people that loves God so singly, and lives amongst men so peaceably, which indeed doth clearly manifest your principle and Religion to be of God.

W. S.

THE END.

H 2

A

A manifestation of Prayer in Formality, and Prayer in the Spirit of God.

IT hath been a common Observation through Ages and Generations, to perform something as a duty unto God by way of Prayer, & this common observation hath descended from one Generation to another (ever since the Apostacy entered) in a customary and formal way, still observing the practice in words, and continuing the same as a duty unto God in the same manner and form, not at all regarding or considering the present want or necessity of the present Age or Generation, nor the present states and conditions of particular people, but praying in the *same Words*, and in the *same Forme*, from time to time, and from generation to generation, and so it flows, as a natural stream in a common and custo-

customary practice, from one generation to another : and hence it is that people continue asking but do not receive, because they ask amiss, not feeling the Spirit that makes intercession. And so the *Pharisees* made long prayers, but received the greater damnation, because they prayed not in the Spirit, but in the customary formality, which by the Spirit was condemned. And it is very sad that people should all their life-time be complaining and asking, and never come to receive satisfaction : And this is the common way of Prayer in this present generation, who have many prayers in formed words, and with their mouths do often repeat them, and in the formality make a practise of them, and so at set-times, and in set-prayers, spend away their dayes, but feel not the Lord nor his goodness. And this common way of Prayer, now used in the common Worship, never brings people to obtain, but keeps them alwayes asking ; where, in answer to the Commandments, they pray

on this wise, *Lord have mercy upon us,*
and encline our hearts so keep this Law;
and write all these thy Laws in our hearts,
We beseech thee. Now, if they would en-
 cline their hearts to the Spirit of God
 in themselves, and obey it, then the Spi-
 rit would encline their hearts to keep
 God's Law, and the Spirit would write
 his Law in their hearts, and put it into
 their inward parts, and it would keep
 them that they would not depart from
 it, and there they would feel Gods mer-
 cies, and so come to receive an answer
 of their Prayers: For when the heart of
 man doth not encline to the Spirit of
 God, it is in rebellion against him, and
 God doth not shew mercy to the rebel-
 lious; and so people pass over their time
 in words, but want the life which should
 do them good; and when they come
 to finishe their dayes, their hearts are as
 far off from Gods Law, as the first day
 when they began to pray, That he would
 encline their hearts to keep it, and they
 have no assurance that God will shew
 them

them mercy , though they have been
 praying in words all their life time. And
 likewise in answer to the *Lettany*, where
 they pray after this manner, *Good Lord
 deliver us: And, we beseech thee to hear
 us good Lord.* And this is the same in
 their latter dayes, as in the beginning ;
 and it is manifest that they are not de-
 livered from those things as in words
 they pray to be delivered from, nor are
 not heard in those things which they
 beseech the Lord to hear them in, and
 so they spend their dayes in observing a
 customary formality , and never come
 to any assurance that they are delivered,
 or that their requests are heard and an-
 swered. And again, in that which they
 call the *Creed*, they confess they believe
 in God; now they that believe in God,
 their hearts are inclined to keep his Law,
 and he shews them mercy , and hears
 them, and delivers them, for they that
 believe in God, they do his will, and if
 any man do his will, him he heareth.
 And then again they confess, *That they*

are miserable sinners, and do those things they ought not to do : And if so, then not Believers ; for they that believe in Christ are not miserable sinners, neither do those things they ought not to do, but by believing in Christ they are saved, and he takes away their sin that makes them miserable, and sets them free from their misery, and they do those things that are well-pleasing in his sight ; for they that truly believe in Christ, they do not only confess their sins, but also forsake them, and so find mercy with the Lord, and they are not always complaining that they do those things they ought not to do, but know his Will and do it, and are blessed in their deed. And again, in that which they call the *Lords Prayer*, they generally say, *Our Father* : Now the Children of God are not miserable sinners, nor do not those things they ought not to do ; for, *whosoever is born of God, doth not commit sin* : And, *Whoever sinneth, hath not seen him, neither known him* : And there are not any that
be-

believe in God, or can call God *Father* in truth, but those that are born of him; for those that are born of flesh and of blood, and of the will of man. they do not believe in God, neither can truly call God *Father*, for that is the nature in which sin is committed, which makes people mi'erab'e, and that is the nature in which they do those things they ought not to do, and that is the nature in which there is no saving health, and there is not any prayer accepted of God, which in that nature is performed: for none in the flesh can please God, and whatsoever is offered unto him in that nature, he doth not regard it, for it is the nature from which all wickedness proceedeth, and *the prayers of the wicked are an abomination unto God.* And though there may be many which may deny the common way of Prayer, as it is used in the common Worship, and set up some other way of Prayer, as more excellent, yet whilst the Flesh, and Blood, and Will of man conceives it, and performs it,

it, there is no difference in the ground, between that which they deny, and that which they set up and practise, neither doth God regard it any more than that which they deny. And though such Prayers may not appear so formal, as those that are commonly used in the common Worship, yet they are conceived in the very same womb, and do not at all differ in the ground: for as the Wisdom of the flesh hath composed so many set prayers in words, and hath prescribed a way to observe and practise the same, and that none is either to add or diminish as to what is so composed; even so the same Wisdom may deny that prescribed way, as being formal, and may invent something instead of it, in a higher mystery of iniquity; and though they may not speak in such formal composed words, yet in the same Wisdome their words are formal, not at all differing in the ground or conception, but only in the expression and observation, and in their practise it is as formal as that
 which

which they deny , for they have a constant observation by way of Prayer, in what they practise, which in it self is as formal as the set prayers commonly used in the common Worship , for they can set their own time both to begin and to make an end, and when they will they can utter words, and when they will they can be silent , and they have their own conceptions at command, and can either perform or not perform in their own time , and this is the unclean part which offers unto God, which he doth not accept , neither is any Prayer regarded or accepted of God, but the Prayer which is offered to him by his own birth.

So that these few things being seriously considered, it is manifest, that the way of Prayer , as is now commonly used , observed , and practised in the common worship , is not true prayer, but a bare formality, and not onely so, but also contradictory, & so is not performed with a right understanding; and it is as manifest

nifest that all other wayes of praying, which are conceived and performed in the wisdom of the flesh, is not true Prayer, neither doth God regard it more then the other, because it is performed in the same nature, and differs in nothing but in the manner, and however they may differ in the practice, yet they meet in the ground, and are offered up in the unclean part, and so are not performed with an understanding, as Prayer in the Spirit of God is.

Now the Spirit of Life, which is manifest from God in every mans conscience, doth so enlighten him, as to make him sensible that he is a sinner, and in himself is miserable, and eternally liable to the Wrath of God, without the Lord appear for him, and work his deliverance; and as man takes heed to that Spirit which doth so enlighten him, and makes manifest his condition to him, then the Spirit begins to quicken and stir up something in him that desires after God, and breaths after God, and the sighs

sighs and groans begin to arise in a true sense of misery, and the breathings go forth in the earnest of the Spirit unto God, and the cry arises for help and deliverance: and though that which is quickned by the Spirit, to breath in the Spirit, be but as a babe in youngness, and that it doth not know what to pray for as it ought, but stands fighing, and groaning, and mourning, in the sense of burdens, weights and loads that lye upon it, yet the Spirit in that state helpeth its infirmities, and makes request for it according to the will of God, for the Spirit knows what the Babe wants, and with what it is burdened, and so makes intercession unto God for it; and in the Spirit the Babe hath access to God, and though it be but young, yet it cryes *Abba*, Father, and so it breathes in the Spirit, and cryes in the Spirit, and prayes to the Father in the Spirit, and the sighs and groans, do rise from a true sense of its own weakness, and the want of Gods Mercies: for it understands in the Spirit what

what it wants, and is sensible what burdens lyes upon it, and in the Spirit it draws nigh to God, and submits its selfe to the Throne of his Grace, and there finds Grace to help it in its need, for the Spirit brings relief from the bosome of the Father, and supplies the Babe in all its wants, and every breathing is ministred unto by the Spirit; and here the Babe prayes aright, and asketh according to the will of God, and he hears its complainings, and in his compassion he answereth its petitions, and so it comes to receive from his own hand, and he gives unto it daily bread, and nourishes it with his own virtue, after which it breatheth, and stands by it to help it in the hour of temptation, and so the Babe begotten by the Spirit, prays in the Spirit, and receives from the Spirit, and is strengthened with the virtue of the Spirit; and this is true prayer though never a word be spoken through utterance: for the Babe breaths in the Spirit and cryes in the Spirit, and prayes in the Spirit, and as it so breathes

breaths, and cries, and prayes in secret, even so the Father which seeth in secret, doth reward it openly, and by his power removes the burdens from it, and with his own hand lifteth up its head, & in his own time he delivereth it out of all troubles; and from its quickning and first breathing it goes on from strength to strength, and from virtue to virtue, even as by the Spirit of the Lord, and having received strength in the Spirit, then by the Spirit it hath utterance given, and can utter words by the help of the Spirit, and to prayes in the Spirit, and prayes with an understanding, and that which it expresseth in words by the help of the Spirit, and by the strength of the Spirit, that is a comfort to every babe that is breathing in the same Spirit, and so the babes begotten by the Spirit, pray in the unity of the Spirit, and their prayers return into their bosome, and are answered with a seal of the same Spirit, for they ask in the Name of Christ, and in his Name they receive their satisfaction; and so here is a

time

time of sighing, & groaning, & mourning
 & complaining, & a time of breathing, &
 crying, & praying, & a time of receiving,
 & rejoicing, wherein the babes of life do
 come to inherit that w^{ch} they have breath-
 ed after, & to come to the living praises
 unto God, who hath answered their pray-
 ers in the riches of his Grace and Mercy.

So all must come to the spirit of God, by
 the spirit to be ordered, and cease from
 their own words & from their own time,
 and learn to be silent until the spirit give
 them utterance, for the Lord is weary of
 all formality & hypocritie, & he hath no
 pleasure in any such performances, for his
 Controversie is against the *Son of Perdition*,
 but he will exalt the *Son of his Love*, &
 blessed are they that are born of his life,
 for whatsoever they ask in his Name, their
 Petitions are answered, & their Requests
 granted, & the prayers of such are only ac-
 cepted, and not the prayers of those that
 think to be heard for their much babling,
 who have many words, but not in the
 life.

W.S.

THE END.

